

Admiral Byfield



Admiral Byfield



174
W O R K
FOR A
C O O P E R.

BEING
A N A N S W E R
To a LIBEL, Written by
T H O M A S W Y N N E
The COOPER, the ALE-MAN, the QUACK,
AND THE
S P E A K I N G - Q U A K E R.

W I T H
A brief Account how that Dissembling
People differ at this day from what at first
they were.

By one who abundantly pities their Ignorance and Folly.

E C C L U S 22. II.

*Weep for the Dead, for he hath lost the Light : and
weep for the Fool, for he wants understanding :
make little weeping for the Dead, for he's at rest ;
but the life of the Fool is worse than death.*

L O N D O N :

Printed by J. C. for S. C. at the Prince of Wales's
Arms, near the Royal Exchange.

MDC LXXIX.

WORK
FOR A
COOPER.

BEING
AN ANSWER
TO THE
SPEAKING-QUAKER
WITH

A brief Account, how that Dissembling
People will at the day, find what at this

They will abundantly find their own error in this.

ECCL. 32. 17.

It is for the Dead, for he hath lost the Light : and
weep for the Fool, for he wants wisdom : neither
make little reckoning for the Dead, for he is at rest ;
and the life of the Fool is more than death.

LONDON :

Printed by J. C. in A. 6. near the Palace of White

And near the Royal Exchange.

MDCCLXXIX.

Work for a Cooper. I
the spirit of Darkness into those spirits that



WORK
FOR A
COOPER.



F all the sinners in the world, the Proud in Spirit seem to be in the most desperate condition: and 'tis implied by our divine Redeemer in that saying, *Blessed are the poor in spirit, for theirs is the kingdom of Heaven*; as if indeed the proud and the conceited of their own worth, that think themselves more upright and more righteous than any body else, were of all other the most unlikely to enter into that holy place. The probability of which, is strengthened by the hardness and difficulty of reducing such vile wretches, who under a pretence of being the inspired Children of God, and the only inheritors of Life, yield themselves to be hurried by
A 2 the

the spirit of Darkness into those paths that lead to the sad and dismal Regions of eternal Death.

'Tis said, the Devil seldom appears with his *Horns* and *cleven Feet*: his game is better plaid when he comes like an *Angel of Light*. In imitation of which, his Agents assume the same way: First proclaim their own *sanctity* and *familiarity* with God; and then go on to despise and calumniate all that by the grace of God are better provided with the blessing of either this world or the other; with *Health*, *Wealth*, or *Honour*; with *Faith*, *Hope*, or *Charity*: whose qualifications were seasonably discovered by St. Jude, when he said, *These filthy dreamers defile the Flesh, despise Dominion, and speak evil of Dignities*; adding presently, *Who separate themselves, sensual, having not the Spirit*.

Whether our *Thomas* and his Followers be concerned in this Description, I humbly leave to those that have *Honesty* and *Sense* to judge; and will onely endeavour briefly to answer his Libel, and make appear what rotten and false Foundation he has built his designe upon.

First, he saies, *That all the writers of holy Scripture, and all the Saints of God mentioned there, were Quakers.* Pag. 11, and 14.

Secondly, *That the present Quakers have got the Key of David, with which they (and they onely) can unlock all Mystories.* Pag. 11.

Thirdly, *That all Scholars (especially the Priests) having quite lost this Key, cannot tell the meaning*
of

of the Scriptures; and, that their Hearers have not so much discretion as Pharaoh and Nebuchadnezzar had. Pag. 12.

Fourthly, That the Ministers of God, the Priests of this Church, and those that bear them, are all running headlong to destruction. Pag. 14.

These are the main Pillars our Quaker super-structs all his Foolery upon; and most justly deserves for his pains to be rewarded with a *Whipping-post*, that by taking of a lawful dance about that, he might essay also to prove the antiquity of a *Lancashire Horn-pipe*. Justice were Mercy, and Severity but an act of the greatest Charity to him, who (like the Devil himself) would make it his business to cheat men of their immortal Souls.

Had the *Saints* of God been ancient Quakers, (as he saies they were) why should the modern ones think themselves scofft at by being called so? Or why did not *James Naylor* and some others give themselves that Name? *Fear and trembling* (from whence he infers all he has the ignorance to say) were ne're recorded for infallible signes of any bodie's being in Gods favour: 'Twas not to our first *Parents*, when their fear for having sinned, pressed them upon an impossibility, to attempt the hiding themselves from the presence of the Lord. Nor to *St. Peter*, when his fear made him to deny his most holy Master. Nay, the fearful (leading the van of an infernal Troop) and the unbelieving, the abominable, and murderers, whoremongers, and sorcerers, idolaters, and all liars (Rev. 21.)

shall!

shall have their part in the Lake that burneth with fire and brimstone. And St. Paul saies (2 Tim. 1.7.) God hath not given us the spirit of fear, but of power, of love, and of a sound minde; as if the fearful had not sound minde; that is, were onely a kinde of a distracted people, whose not too much, but too little Learning, had made stark Revelation-mad.

If fear and trembling were enough to prove a certainty of being beloved of God, then Baalam's Ass, and the *Demoniacks* among the Tombes, Felix the Hypocrite, and Judas (that hang'd himself for fear of seeing any more his Innocent and Righteous Master;) yes, and the Devils themselves might put in for a share too; for St. James does expressely say, that they also believe and tremble.

For the Irreligious and the Prophane, the Blasphemous and the Impenitent, it is a fearful thing to fall into the hands of the living God: but he that was filled with the Holy Ghost, and did prophetic (Luke 1.) said, That we being delivered from the hands of our enemies, might serve God without fear, in holiness and righteousness, all the days of our life. And though, till we have mortified our sinful Affections and Lusts, we ought to work out our salvation with fear and trembling: yet when after a most hearty and profound repentance we humbly hope that all our past unrighteousness is forgiven, and our sins covered, we may then, doubtless, serve the Lord with gladness, and come before his presence with a song: And with St. Paul, (Phil.

(Phil. 4.4.) *Rejoyce in the Lord always, and again, I say, rejoyce.* Or with holy David, (Psal. 97. 11, 12.) *There is sprung up a light for the righteous, and a joyful gladness to such as are true-hearted. Rejoyce in the Lord, ye righteous, and give thanks for a remembrance of his holiness.* This was the belief of those Saints that were no Quakers, however disgusted by those Quakers that are no Saints; who if not illuminated to a higher pitch, and above the comprehension of holy David and Saint Paul, might certainly humble themselves to the approbation of the same way.

And then, (quite contrary to our Quaker's understanding) whenever God's Servants are said to have *fear'd* or *trembl'd*, 'twas because they or their people had offended the Almighty God, after an amazing recollection of their former wickedness, and apprehension of some most justly expected Judgement. But our Quakers never do it upon this account; they are too impudent to pretend it, reporting themselves to be God's *only* meek and most entirely beloved people: That they, and they only, are born of God, and consequently cannot sin. And say, that *whosoever* confesses himself a sinner, pleads for sin. Though Saint John hath said expressly, *If we say we have no sin, we do but deceive our selves, and the truth is not in us.* But if Quakers are without sin, what need they *fear*? if forgiven all, or, which is much the same, have nothing to be forgiven, what judgements can they apprehend? The very truth is, all their pretences about these things are but mere

Traps

Traps and Gins to catch the foolish and the silly in: and those places which our *Thomas* pretends to take his pattern from, are clear to other purposes, and quite of other meanings than any he intends them for.

And this is evidenced by his fourth Page, wherein he observes (with a world of wit) that *Isaac trembled* for having mistaken *Jacob* for *Esau*; and then presently infers, that *Isaac was a Quaker*! (A strange and a very choice way of arguing) by which he makes him pay dearer for his inadvertence, than ever *Esau* himself was forced to do. Whereas, in truth, holy *Isaac* was quite another man; was much given to Meditation and Prayers; and so are not the Quakers: Then *Isaac* was not (it seems) beyond the possibility of a mistake, which Quakers affirm they are not subject to, as having perceptions clearer than any body else, and can most infallibly (as the Blasphemous *Mungleton* was wont to say) fix Woes or Joys, a Blessing or a Curse irreversibly to all eternity. But if *Isaac* was a Quaker, and yet (nevertheless) did erre in so important a business, why should it be impossible for another Quaker to erre also? Surely it much behoves our second *Tom of Bedlam* to make an impartial and very strict enquiry into his own weakness, and consider that the blindness of the *understanding* may be as ruinous (at least) as that of the *Body*; and that it is not impossible for him, or any other Quaker at this day, to be under the same circumstances with those that have eyes, but will not see; that have ears, yet will not hear,

hear, nor understand, lest they should be converted and live.

And then in his fifth Page, (by which alone we may judge equitably of all the rest) he tells us, *that those people mentioned in the ninth of Ezra, were the Quakers Meeting*, ('tis well he did not say, at *Holy-well*, or *Caerwys*.) But to manifest his Worship's ignorance, I humbly offer this toward a proof of the contrary: That *Ezra* (in the sixth Verse of the same Chapter) said, *O my God, I am ashamed and blush to lift up my face to thee; for our iniquities are gone over our head, and our trespasses are grown up unto the Heavens.* Now those that know our *Thomas* much better than he does himself, do assure me, that *Praying* and *Blushing* is none of his way; he never did so in all his life, much less since first he turned his *Tub* into a *Pulpit*, and *that* into a *Drum* to beat up for *Voluntiers* for the *Prince of the air*.

But then in the next place, *Ezra* does most evidently acquit himself and his people of this charge: For *he arose, and made the chief Priests, the Levites, and all Israel to swear; and they did so according to the Law*; which most sufficiently proves that they were no Quakers; and therefore our *Cinque and Cater*, was most wofully mistaken in his pretence to a spiritual way of understanding. He saies *Ezra* was a Quaker, yet dares not (forsooth) do what that Quaker did, though but according to the Law. He would perswade us, that all *Quakers* are guided by the same *unerring spirit*: how then come they so much to dis-

B.

agree?

agree? Ezra did *blush*, but our *Thomas* can't: Ezra did *repent*, our *Thomas* won't: Ezra and all *Israel* did *swear according to the Law*; but our wise man of Gotham is endued with a greater light, and knows better things. In a word, if the Quakers will neither *blush* nor *repent*, or *swear lawfully*, as *Israel* here did; then most certain it is, that neither those *Israelites* were true Quakers, nor these Quakers true *Israelites*. And thus 'tis palpable enough, that though our Quaker will not humble himself to the taking of a lawful Oath, yet he does not at all boggle the telling of an untruth.

But why our *Thomas* should be so brisk in the false, and so dull in the true notion of *fear* and *trembling*, I cannot imagine, unless to bubble poor weak and simple people with the fancy of his being some mighty *Hero* in *Divinity*, and the onely *Oracle* of *celestial mysteries*. But alas poor Soul! this spiritual Bait won't take; the poison of it has caten quite through the Varnish, and does of it self discover the poverty of the whole Plot. He pretends to *fear*, and at the same time vouches himself above the *state of a Saint Militant*; which if true, would make *fear* a most unnecessary thing; for *perfect love casteth out fear*. The Watchmen at our Saviour's Grave were *afraid*, and became as *dead men*: But the Angel of the Lord said to the holy Women, *Fear not ye, for I know that ye seek Jesus*; which most plainly shews, that the servile fear the Quakers are possessed with, is perfectly inconsistent with the holy temper of such as in reali-

ty, with zealous and humble confidence seek the Lord Jesus. We are bid to come boldly to the Throne of Grace; and 'twas of the wicked onely it was said, *The Lord shall laugh at their calamity, and mock when their fear cometh: But the righteous shall rejoyce in the Lord, and all they that are true of heart shall be glad,* (Psal. 64. 10.) And, *My soul* (said David) *shall be satisfied as with marrow and fatness, when my mouth praiseth thee with joyful lips.* Our laps'd Sinner was therefore wise onely in his own conceit; whom Solomon foreseeing, gave necessary and just direction how he ought to be treated: *A whip* (saies he) *for the horse, a bridle for the Ass, and a rod for the fools back,* (Prov. 26. 3.) And God himself denouncing wrath against such wicked Impostors as the Quakers are, saies, *Wo to the rebellious children, that take counsel, but not of me; that cover with a covering, but not of my Spirit,* (Isa. 30. 1.)

But farther, had he any thing of Ingenuity or Sence, he'd never have been so silly as to think that *quaking* or *trembling* (as such) could possibly be enough to denominate a *just* or a *good* man by; yet is so fond of the Conceit, as if there were no way possibly to Heaven but this: and might as well have affirmed, that to be *surly* and *churlish*, *ignorant* and *singular*, *envious* and *unmannerly*, *dissembling* and *hypocritical*, had been the onely way to have pleas'd God, and the certain character whereby to know the inspired, and the heavenly-minded, from such as have odely (what he thinks poor and despicable) the gifts of *Charity*,

Humility, and Obedience. 'Tis true, he that has a guilty Conscience, or carries any sin unrepented of about him, may most reasonably *fear and tremble*: And of such the holy Prophet said, (*Psal.* 9. 20.) *Put them in fear, O Lord, that the Heathen (not the Israelites) may know themselves to be but men.* And he hath given us a true distinction between the godly and the wicked, by his own practice, who after his blessed recovery from his unhappy fall, said, *I will rejoyce in thy salvation, and triumph in the Name of the Lord my God.*

The worst of men have commonly the greatest share of *fear*: The just execution of God or Man's Laws may do this upon the most vile Transgressor, that suffers *as an evil doer, or as a busy body in other mens matters*; but can never be the better for't: And therefore it cannot be so much as a probable signe (and much less a certain) of their being in the ways of God, or moved to such a *fear* by him. *Fear and trembling* (at the best) are signes of grief and sorrow; not perhaps so much for having sinned, as in dread of a most just punishment: but the *Ways, the Service, and the Laws* of God are not so; *His yoke is easie, and his burthen light.* The Psalmist saies indeed, that *sorrow may continue for a night*; but immediately addes, *that joy cometh in the morning.* If God *delights not in a sinners death*, it is not likely that he does in the misery of his life. *Sorrow* is but what we bring commonly upon our selves, not any thing (or but very seldom) of God's sending.

Yet

Yet if always to hang down the head, and make a sower face; to grieve, or be perplexed continually, were certain signes of any peoples being in God's favour (as I am very sure they are not) wherein could this benefit the Quakers? it being most demonstrably true, that they trouble not themselves in that kind now, as they did in *Oliver's* time, (when Hell did seem to have broke loose) in which a sort of shameless Animals (scarce in humane shapes) went naked through Fairs and Markets by way of *Masquerade*, or a spiritual kinde of Morrice-dancing; boasting to have received Commissions in the third Heaven, with full power to denounce everlasting ruine against all that had not impudence enough to do as they did; or that would not believe they should, for so doing, most sufficiently be covered with the righteousness of the Lamb.

And thus the Blasphemous *James Nailon* (one of the first Founders of that wicked Sect) rid upon an Ass with naked Women to attend him, crying, *Hosanna to the Son of David, blessed is he that cometh in the Name of the Lord*; at once abusing both those holy places (*Isa. 32. 11.*) *Tremble, ye women, strip, and make ye bare*; and that other of our Saviour's riding to *Jerusalem*. And many such pranks they play'd in those days, as falling into Trances and most gally Distortions, like *Conjurers* and *Bell-founders*, not to be spoken to till the mystrie was over; or like those among the Tombes, that were possessed with *dumb Devils*; (from whom perhaps the Quakers take their president)

fident) but when they had drawn a Croud together as great as ever *Beat-baiting* could do, 'twas then made plain as could be what kinde of Spirit had been at work, by their *Howling* and *Whining*, *Groaning* and *Foaming*, and by their woful *Quaking* and *Trembling*, (the onely reason why they were at first called Quakers) who with a special respect to the qualification of the Spectators, would endeavour to obtrude, *that they had been just then in a most intimate and cabinet-Communion with the great and mighty God*, and had received the Spirit of Prophecy in abundance, with the gift of *Miracles*, and all other that God had, or could bestow: That they could to a minute foretel the last and dreadful day of Judgement, and heal more Diseases than all the World could possibly need help for. That they (and they onely) were those of whom 'twas said, *they should lay their hands upon the sick, and they should recover*; and that God meant them, onely, when he said, *I will pour out my Spirit upon all flesh*; as if of all humane Race, none had flesh but Quakers. Though nothing is plainer than that this Prophesie was fulfilled at *Pentecost*, when the Holy Ghost in a most extraordinary manner endu'd the Disciples of our Lord with the gift of Tongues (as never were the Quakers, nor ever will be) so that *Parthians* and *Medes*, *Elamites* and the *Dwellers of Mesopotamia*, *Judea*, *Cappadocia*, *Pontus*, *Asia*, *Cyrenians*, *Romans*, *Jews*, *Proselytes*, *Cretes*, and *Ara-bians*, might be taught in those very Languages in which they were all born. And Quakers never

ver being able to do the like, ought in honesty to confess, that this Prophecie is not at all verified in them; it being to be done (too) in *those days*, which the best Interpreters assure us was that very Age the holy Apostles liv'd in.

The days of immediate *Inspiration* are now long since over; and our second *Oliver's Porter* is described by the Wile man after a much other kinde of way, (*Ecclus 19. 26, 27, 28.*) There is (saies he) *a man that hangeth down the head sadly, but inwardly he is full of deceit; casting down his countenance, and making as if he heard not; (but) where he is not known, he will do thee a mischief before thou be aware; and if for want of power he be binder'd from sinning, yet when he findes opportunity he will do thee evil.*

'Tis true, their *Hocus Pocus* tricks are now much laid aside; and they observe that *Leger de main* will not go off as formerly it has done: Nor do the most sober of them deny but that they are as lame and decrepit as other sinners, in every thing but the explanation of holy Scripture, (the Original of which our *Thomas* and the *Elephant* are very much alike acquainted with.)

But if he thinks he hath not onely got the start of all other people, but even of the Quakers too; why then should not the powerful and the unsathomable parts he pretends to, serve to benefit honest *Prefster John*, the *Great Turk*, or *Cham* of *Tartary*? Why does he not make a serious visit into those parts? where neither the Antiquity, nor so much as the Name of Quakers was ever yet thought of.

But

But it must be confessed, their Zeal is most extremely fallen and abated within these twelve or fourteen years; and that they have exceedingly refin'd and improv'd their manners another way; being sensible by experience, that *Preaching* and their other *Trades* go off best together, as the readier way to what they mainly aim at, *worldly profit and advantages*: Thinking it now too unfashionable to run madding about the streets, and sometimes into Churches, as formerly they did; being so far from believing it any longer necessary wholly to attend the business of the Spirit, that they as freely bestow their observances of the *World* and the *Flesh*, (I know not how they deal with the *Devil*) as any the most extravagant of sinners ever did; and differ so abundantly from their first Founders, that they are now come much to the same pitch with what the *Presbyterians* were in 47 and 48; (stand up most stiffly for the privilege of *Saints*, and at the same time act like *Devils* incarnate; cursing dolefully all that had either *Honesty* or *Courage* to stem or thwart the current of their *Pride* and *Avarice*.) They use the good things of this *World* with as much fondness and delight as ever other sinners did: Nor does *Righteousness* alone serve to cloath them; they wear (and will do) as good *Cloth*, *Silks*, and *Camlets* as the proudest of mankind can do; offering freely to stand proof, *that the sin lies only in the Colour, or the broadness of the Ribbon*.

Their way of *Good-fellowship* is also become very fashionable; and, for their lasting commendation,

tion, are now so conformable a people in that point, that they very seldom or never shrink in the wetting, not much mattering what the unsanctif'd say of their petty *deviations*, of their *Drunkenness*, *Fornication*, *Adultery*, *Anger*, *Envy*, *Hatred*, *Malice*, *Pride*, *Cavetousness*, *Vain-glory*, and *Hypocrisie*; and that notwithstanding all these rare qualifications, they are as *pure* and *sufficient Saints* as any the whole World affords.

This needs not be much wonder'd at; Experience has given all people of sense sufficient knowledge of their baseness, who by striving to fly far enough from all Decency and Order, are yet at last become the most *formal Coxcombs* produceable in this age; crying out wofully against all external Ornaments, whilst themselves at the same time doat most wickedly upon a *Quirp-Cravat*, copied from a *chitterling Original*.

The very best of them are so far from submitting to every Ordinance of man for the Lord's sake, that they will not so much as do it to those of God's own appointment; of which their slighting and refusal of the holy Sacraments, may serve as a most sufficient proof.

Nor do they stop here neither, but go on to a perfect hatred of all that have better *moral* or *intellectual* endowments, or any more of this Worlds good than what is unfortunately fallen to their own share. And yet our *Thomas* in very many places of his Canting Enterlude, would fain be thought hugely courteous for his inviting of as many Religions as his poor Memory could

hold ; (to see some rare fight no doubt) but quite forgot the *Jews* and the *Mahometans*, the *Greek* and the *Muscovian Churches* : 'tis a wonder that these also had not been bid to his intolerable *Farce*; wherein at once he discovers both his Malice and his Folly too, knowing in his own Conscience (if indeed he has any) that those people which he so promiscuously heaps together, are neither alike in *Principles* nor *Life*, and therefore ought not to have been alike treated by him. For what reason had he to herd *Protestants* among *Beasts of prey* ? or worry us (as much as in him lay) between the *Lions* and the *Bears* ? Are these the thanks he returns our first and best Reformers for putting the holy Scriptures into the vulgar tongue ? without which, he, undoubtedly, would have been still as ignorant that the Word of God was ever given *man*, as now he is in the meaning of it : 'Twas hardly possible for any but a beastly Quaker to make *Ingratitude* his *Goddeß*, or fall down to *worship* the *Devil's eldest Danghter*.

The holy Scriptures might still have lain dormant in their sheets of *Greek* and *Hebrew*, for any remedy he could help us to. But if he thinks it any kindness that they are faithfully translated, why should he abuse and vilifie those that did it, and that laid down their lives (also) to justify the truth thereof ? They upon whose very credit he (for his part at least) takes those sacred Writings (if he thinks they are so at all) to be the revealed Will of God ? They were indeed *holy*
and

and learned men, and therefore most certain it is they have not deceived us: but sure I am 'tis more than he knows; nor had he ever any the least spark of *divine Revelation* to ascertain their integrity: Yet still, but for those men, or some such Pious and Learned *Protestants*, 'tis more than probable he would at this day have taken (as some others do) the Apocryphal to have been of equal Authority with the Canonical Scriptures.

He therefore has done extreemly ill in putting *Protestants* amongst his delinquent Pupils. For, if he thinks us not honest, why will he believe us? if he does, why should he think us damn'd? as the inavoidable consequence of his wicked opinion does suppose. If all that were not, are not, nor ever will be Quakers, were, are, and will be still in darkness, and in the way to Hell, (as fain he would have all believe) then certainly he must conclude, that not onely those learned and pious *Protestants*, that translated the holy Scriptures into the vulgar Tongues; but that even the holy *Prophets* and *Apostles*, also all the *Saints* and *Martyrs*, all the devout *Confessors*, *Virgins*, and *Widows*, from the beginning of the world till *James Naylor's* time, have their portion onely in that woful place. Ah most wicked Wretch! how, or when hadst thou authority to exclude true Penitents from eternal life? or from the benefit of that Redemption purchased for us by the blood of the most holy *Jesus*?

We *Protestants* are taught and enjoyn'd by the Church of God, under pain of everlasting ruine,

most unfeignedly to repent of all our sins past, and carefully to endeavour for the future that we sin no more. And that we pray to God to deliver us from all blindness of heart, from Pride, Vain-glory, and Hypocrisie; from Envy, Hatred, and Malice, and all Uncharitableness: From all Sedition, privy Conspiracy and Rebellion, from all false Doctrine, Heresie and Schism; from Hardness of heart, and Contempt of his Word and Commandment. That he would please to bring into the way of truth all such as have erred and are deceived; and give us all increase of Grace to hear weekly his Word, to receive it with pure affection, and bring forth the fruit of the Spirit: And with the holy Prophet, that God would please to make us clean Hearts, and renew right Spirits within us: That he would not cast us away from his presence, nor take his holy Spirit from us; but mercifully give us the continual comfort of his help, and establish us with his free Spirit: and as a just acknowledgement of his Goodness, endeavour all our days in our several stations, to teach his ways unto the wicked, that sinners may be converted unto him.

And now will such a sincere course, and such humble Prayers as these stand us in no stead, unless also we become Quakers? God forbid!

Sure I am, there will come a day in which 'twill appear, who serv'd God, and who serv'd him not. When our *Thomas* may perhaps wish to no purpose, that he had never spent his time so idly, in quest of nothing but incentives to Pride and Immorality: nor had abus'd God's Servants, and the mean-

meaning of the Holy Ghost, as Saint Peter said some had done Saint Paul's Epistles, in which (saies he) are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, to their own destruction.

Thus our foolish Quaker thought that if he did but interlard his ruful conceits with words of Holy Writ, and Hoop his leakie Vessel with that refin'd Gold, 'twould certainly hold Water; that is, bring him reputation among those of his own way, and perhaps some little profit too; which to all that have eyes to see, cannot possibly be of any danger, the Hook being so visible (notwithstanding all the glory of the Bait) that nothing will be caught except some poor, contemptible, and very silly Fish indeed. So that all his trouble was to no purpose, unless to shew his fool-hardiness in giving holy Isaac and Ezra the lie, or to insinuate this way what skill he had at Sharps, by his thus furiously running the Bible through.

Sure he and his Fairy-crew are the very people pointed at by Saint Paul, when he said, (in 2 Tim. 3.) Of this sort are they that creep into houses, and lead captive silly women, laden with sin, led away with divers lusts, &c. adding in the very next Chapter, The time will come when they will not endure sound Doctrine, but after their own lusts heap to themselves Teachers, having itching ears, &c.

But our Quaker will not endure that this should be fulfill'd by him and his Blazing-stars; for they

(if

(if any body be so mad as to believe him) have got the Key of David with which they can instantly unlock all mysteries. It may be so; but I should be extremely loth to swear it. For instance, I verily believe he knows not the meaning of, *Beatus qui prestolabitur; & perveniet ad diem mille trecentos triginta quinque*: nor of *Qui sunt in diebus illis*. These are words of holy Scripture, yet certainly neither he nor any Quaker living can tell us, (I do not say the bare English of them, but) the true intent, meaning, and signification thereof. Sure I am that *secret things belong to God; but the revealed to us and our Children.*

Our Thomas is therefore but a false man, and a Hypocrite, boasting of skill in those mysteries which (indeed) he knows nothing of, being wholly ignorant of that very thing wherein he pretends his greatest, his *incomparable Talent* lies. No, he's much fitter to plant Tobacco, &c. or at best to mind his *Ax* and *Saw*, the *Joyner* and the *Adz* (alias *Nedde*) the *Crisse* and the *Head-knife*, the *spok* and the *Round-sheve*, the *Dowling* and the *Taper-Bits*, the *Tap* and the *Bung-bore*, than to open intricate and abstruse places; being undoubtedly much more dexterous and of a clearer understanding in the use of these Tools, than in the sacred business of a divine Interpreter.

Nay, worse yet; I believe he is ignorant in his very Trade of *Quack-Chyrurgery*, and can't so much as enlighten his credulous and very venturous Patients, with the meaning of the *Hypo* and the *Epi-gaster*,

gaster, the *Medulla Spinalis*, and *Pilorus*; the *Syncondrosis*, *Syndesmosis*, and *Synsarcosis*; nor how far it is from the *Midriff* to the left *Ventricle* of the *Heart*; or from his own *Metapedium* to the *Subclavicular branch* of his *Vena Cava*. He knows not what the *Thorax*, the *Apophyses Mammillares*, the *Diaphragma*, the *Nebritil*, the *Paraxysm* and *Prostata*, *Parastates*, *Amnior* or *Corion* mean: Nor is he able to acquaint them (*Cacochymically*) how the *Placenta* has to do with the *Lactéal vein*, or the seat of the *Vertebra's* with the *Os Sacrum*. Or what a *Cathartique Cataplasme* signifies to a *Quaker* that has a *Wunderil* in his *Skull*. Nor discover to the *World* all the *Distempers* *China-root*, *Sassafras*, *Sarsaparilla*, *Diapalma*, and *Album Rasis*, are good for. Nor how far it is from *Scylla* to *Charibdis*, or what consanguinity there is between the *Porpoise* and the *Whale*, or the *Craw-fish* and the *Lobster*.

Now if he has but *Honesty* enough to confess his ignorance in these, and ten thousand other as poor and common things, how much more easie is it for him to be defective in far remoter undertakings?

But, notwithstanding his huffing pretence to the *Key of David*, he is so conscious of somewhat (twere well if of his own ignorance) that in the fifteenth Page of his abominable Book, he saies, *As you prize the welfare of your immortal Souls, cease from man, and man's teaching*: In which (methinks) he is guilty of *Felo de Se*, of having destroy'd himself; for he adds, *that the true Teacher is onely*
the

the anointing from within: and we all know *that our Thomas is not that anointing*; therefore not fit at all (by his own confession) to be a Teacher. And here indeed (to give the Devil his due) he was very much in the right on't; for having no authority from either God or Man to teach, all he ever did, or can do, will be but *man's teaching*, and the very worst way in the World of teaching too. How foolish therefore was he in this way of expressing himself? bidding people cease from doing that very thing which he at the same time does; intimating (to such fools as will believe it) *as if he were really something more than Man*; leading men to the same fatal Precipice that Herod's Flatterers arriv'd at, to vouch his proud sayings, his imperious Non-sence, *to be the Voice of God, and not of man.*

After which he invites us all *to come and drink of the Waters of life freely*; as if he alone had had them in his keeping, not to be dispens'd but when, where, and to whom he pleas'd; this was very hard and strange indeed! Is it no longer possible to partake of those *blessed Springs*; but from his *Heretical and poisoned Cistern*? God forbid! I could wish the poor wretch may be forgiven this extravagance; for certainly he knows not so much as what those *holy Waters* mean: Let us therefore most earnestly pray in the words of holy Church,

That God, who shews to them that be in error the Light of his Truth, to the intent they may return

and turn into the way of righteousness, would mercifully grant to all them that are admitted to the fellowship of Christ's Religion; that they may eschew all those things that are contrary to their Profession, and follow such good things as are agreeable to the same, through Jesus Christ our Lord. Amen.

But if really those holy Waters were in his keeping, and wholly at his dispose, may we not dare to suspect his generosity? Does his own trifling Pedlary stuff go off at that free rate? who ever has receiv'd his corruptible things for nothing? Has he never meekly finger'd Goose or Gobblets, Pig or Pettitoes, Wine or Honey, by way of soothing, from those of his own Gang? How then shall we believe that he will do greater and infinitely better matters freely?

Freeneſs, in the best ſence, is a branch of holy Charity, which he is ſo far from, that he is become unjust too; a Robber upon God's High-way to Heaven; bids us ſtand; and deliver up the very means of Salvation; forbids holy and lawful Teaching, and the uſe of that Commiſſion which God himſelf hath given; Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. And would invalidate that moſt gracious condeſcenſion of our Lord in ſaying, As my Father ſent me, ſo ſend I you. And thus he would deſtroy and root up even what the Lord himſelf hath planted.

Now, what can be ſaid bad enough of this miſerable

nable *Charon*, this wicked *Ferry-man of Hell* ? that thus *Rows* one way, and *looks* another ; that sets up a *trade of Teaching*, and at the same time tells the people that they need none ? Giving us indeed { not the *Waters of Life*, but } a *World of Non-sence, freely* ; and ought certainly to be as *freely* chastis'd and corrected for't.

But if we look to the bottom of his wicked *design*, the main of his *Artillery* lies levell'd against those *that serve at God's Altar* ; and is hugely ill at ease, that God and Man hath appointed *such* any thing to live upon ; as thinking it abundantly fitter they should be forc'd to beg their Bread. And this, because he considers that some encouragement, some assistances even from this world, are but necessary to whet the industry of the Ingenious, for their better and more chearful progress in *true Piety* and *good Learning* : and might consider also, that not onely for this, but likewise for our everlasting concerns in the other world, there is an allow'd *respect to a recompense of reward*. But the destruction of all good, seems to be the principal thing he aims it ; knowing, that as long as ever *Holiness* and *pious Education*, *Devotion* and *Sincerity*, have any countenance in the world, so long will the *Ignorance* and the *Folly*, the *Malice* and the *Hypocrisie* of *Quakers* be discover'd and condemn'd. He therefore charges the main encouragers of *Vertue* and *true Religion*, by the woful name of *Hirelings* ; and thinks it a most fine and glib way to depreciate and bring disparagement upon the best of men ; as if he were
infected

infected with the Plague, and could not endure to see any body sound and well.

The *Tythes* (the chief cause of all his grumbling) are but a portion which God himself, out of his own world, hath given to such as minister about holy things: And may not the Great God of Heaven and Earth do what he will with his own? *Is thy eye evil* (said our Saviour) *because I am good?* 'Twas never likely that God would be less kinde to the Servants of his own House, than he had been to any body else; or that he meant to exclude them onely from the benefit of his good Providence. *They that will not work, neither let them eat*, is most authentically true; yet not in all cases, nor of all persons, nor of any at all times. The labour of the Body profits little; that of the Minde must of necessity be of as much greater value, as it is of a higher importance. 'Tis therefore but in vain to say, that no man works but he that goes to Plough, or that no man is charitable but he that gives his whole Estate away. He that watches and *takes care over the Flock of Christ, that labours in the Vineyard of the Lord, or in the work of the Ministry*, may certainly with good reason be said to work; and it is very eminently known who it was Saint Paul called, *his fellow-worker in the Lord*.

In Gen. 47. 22. it is said *The Priests had a Portion assigned them*; and, that holy Joseph (that knew better than any Quaker living both what to do, and what to leave undone) *would not meddle with any part of that Portion*. And God making

king a Prohibition by the Prophet, (*Hos. 4. 4.*) says, *Let no man strive nor reprove another; for this people are as they that strive with the Priest.* And the holy Patriarch Abraham (whose Faith, Wisdom, and Obedience did infinitely surpass all that our Thomas is endu'd with) gave a tenth part of all that he had to the Priest, (*Hebr. 2. 7.*) which methinks might be enough to stop those untallow'd Mouths that so inveterately rail against such as they ought with humble reverence to honour and esteem, at least for their work-sake, as being the Ministers and the Ambassadors of God.

To which might be added, the obedience due to every Ordinance of Man for the Lord's sake: and then, what was confirm'd by *Magna Charta*, and by *Charta de Foresta* (in the 9th year of *Hen. 3.*) may very reasonably take place. The words are, *We have granted to God, and by this Our present Charter have Confirmed, for Us and our Heirs for ever, That the Church of England shall be free, and shall have all her Holy Rights and Liberties inviolable.* This stood good then, and does so still with such as have not lost all sense of Honesty as well as of Religion; for 'tis a Maxime in all Laws, *Quod Nostrum est, sine facto Nostro transferri non potest.* And *Solomon* says to such as refuse obedience in much the like case; *He that turns away his ear from hearing the Law, even his prayer shall be an abomination:* nor was it ever doubted by any man of Justice and Integrity, but that an estate in Tythes or otherwise belonging to the Church, was as truly and justly the Right and Property

Property of every Incumbent Canonically Ordained, Instituted, and Inducted, as any thing an honest man lawfully enjoys, can possibly be his. All which the holy Apostle justifies, when speaking of what he and others might do by God's own Order, (1 Cor. 9. 6., 11, 13, 14.) *Have not we (says he) power to forbear working? If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? Do ye not know that they which minister about holy things, live of the things of the Temple? and that they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.*

But our Lay-preacher, this infallible Cooper, hates as well the name of Priest as the paying of his Tythes; and shews it in saying (in his fifth Page) *That the Priests did bemoan the death of Oliver, and that this had been the manner of the Priests of all sorts.* All which is a most abominable untruth: For when did ever any true Protestant-minister of the Church of England, make any fawning Addresses to Richard Cromwel? or bemoan and grieve for the death of Oliver? speak Thomas, and call thy self a Liar and a Faol; and then peradventure God may give thee Grace to repent before it be too late. And remember that our Blessed Lord was himself both a Bishop and a Priest; and is said by the Author to the Hebrews to be a Priest for ever after the Order of Melchisedec; and in another place, to be the great Shepherd and Bishop of our souls.

Near

Near the latter end of his waste Paper (which he has been taught to call Postscript) seems to lodge the greatest Foolery of any in the whole Project: for he calls us all *his Friends, Oh his dear Friends!* a mighty alteration this! How dares he venture to call us so, whom in another place he proclaims to be *the Enemies of Christ?* Our blessed Redeemer said, *Ye are my friends if ye do what I command you:* but our *Thomas* not being willing to do that, *pay Tribute to whom Tribute; Custom to whom Custom, or Honour to whom Honour's due,* cannot be Christ's friend, and therefore not fit to be suppos'd ours. Yet in Christian Charity I'll most heartily recommend Saint *Paul's* advice (*Heb. 3. 12.*) not to him, or to the Quakers onely, but likewise to all those other unhappy wretches, who from the bosom of God's Church, run greedily upon their own ruine: *Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God.*

'Tis not making of a great noise, or speaking loud and long to no purpose, nor repeating the same words a hundred times over in the same Speech, an impertinent Harangue of the *Light*, and of the *Spirit*, in a confused, uncount, and most incoherent manner, (which really and truly is the whole business of a *Preaching-Quaker*) this (I say) is not the way to make our *Calling and Election* sure. But the certain and safe course is, *truly and most earnestly to repent us of all our sins, to be in love and charity with our Neighbours, leading a new life, following the Commandments of God, and walking*

king from henceforth in his holy ways; (for, without holiness no man shall see the Lord :) This (I say) is what most certainly will stand us in good stead at the Hour of Death and Day of Judgement. This is the Law and the Testimony, (Isa. 8. 20.) according to which whosoever speaks not, it is because there is no LIGHT in them.

Atteb

Atteb i'r Cowper o Gaerwys,
o'i Lythyr anrasson at
y CYMRU.

Y Spys oeddem er ystalm
fod y Bendro arnat; ond
nis gwybuom dy fod o'th gôf,
nes gweled dy bappyr anhi-
rion. Tydi a wyddit fod y
Cymru wedi eu dyscu yn
Ffydd a Ffyrdd yr Arglwydd,
lawer cant o'flynyddoedd cyn
i'r Wiber ddodwy yn dy Siolyn,
na bod erioed fôn am Gwaceri-
aeth yn y byd; ac a wyddit ma'i
nad Cyfscu yr oeddem pan be-
raist ti inni Ddeffro.

Pa bryd y clowaist nyni'n
gwadu fod dydd yr AR-
GLWYDD wedi gwawrio? Ma'i
nad CRIST yw goleini'r byd,
Neu,

Neu, ma'i nad Ei Yspryd ben-
 digedig Ef, sy'n Towys, yn Cy-
 frwyddo, ac yn Cynghori Ei
 holl ufydd wafamaethwyr. A
 phwy o Honom (trwy holl
 Wynedd) a wyddost yn dis-
 gwil llwyddiant Corphorol
 nag Ysprydol, yn y byd hwn,
 nag yn y byd a ddaw, heb wir
 Edifeirwch, ac nes ufudd gre-
 fu gan Dduw faddeuant o'n
 holl bechodau a'n camweddau,
 i'r mwyn grasfol Haeddedi-
 gaethau'r Jesu. Onid ydys
 eifys yn Ein dyfod yn yr E-
 lwysi, a chan Lyfrau da Ein
 Buge (Llaid Cyfreithlon) Ein
 hunain, beth a Gredwn, a pheth
 a Wnawn? Ma'i nad Efydd yn
 unig, onid hefyd fod yn ang-
 E hen-

henrhaid a Weithredoedd da
tuag at feddianu bywyd trag-
wyddol. A eelli di ddyscu
ffordd well, a mës i'r Nef na hon?
O medri, Dysc, onide, Taw.

Yn dy holl Rigwm nid oes
un gain mewn Trefn, na Rhôl,
na Rheswn. A diammeu mae
dianghenrhaid a fuafle myned
iddwyedyd a'i mwyn llës i'r
eneidiau) fod dwrf yn HA-
FREN a DOWREDWY, a'i fod yn
yndowallt o'r rheini i'r môr;
fod Sêr a Lleuad, fod Codiad
a Machlud Haul, a dymyno
ar bobl goelio fod hyn yn wir:
ac etto roedd dy daith ynfyd
ti, o efrydd yn oferach
Ond ymhellach i egluro dy
ffolineb, tydi a fynit inni gy-
meryd

meryd dy air, ma'i CYFLOGWYR
yw'r EGLWYSWYR, ac ma'i ffô a
wnânt pan ddelo'r BLAIDD i
blîth Eu Defeidiau. BLAIDD di-
ffaith distrowys wyt ti, yn Ein
mysc er Stalm; yn ceisio gwe-
nwyno'r Meusydd, a Sathru'r
Corlennydd tan dy draed:
etto pa sawl un o'r CYFLOGWYR
rheini a redasant o'r Wlâd o
herwydd dy fod ti ynddi?

Dos, gofyn i Dduw faddeu-
ant am dy holl bechodau a'th
anwireddau, cyn i'r DDRAIG
Gythreilig o'r Carchardy tan-
llyd, dy lysco i'th losci yn dra-
gwyddol.

F I N I S.